

# THE Better-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

No. 23, Vol. XVIII.

Saturday, June 7, 1856.

Price One Penny.

## Report from the "Church Train."

Boston, Quarantine ground, U.S.A.,  
April 30, 1856.

Dear President Richards—With thankful hearts to the God whom we serve, we transmit you the following report of our voyage from Liverpool.

While lying at anchor during the night of Friday March 21, sister Mary Ann, wife of Elder Thomas Lyon, was delivered of a daughter, which was named Christina Bnoch.

After you left us on Saturday, the 22nd, the Presidency called together and organized the ship's company into five wards. Elder John A. Hunt was appointed President of the first ward—forward steerage, which contained the young men; Nathan T. Porter, President of the second; Andrew Galloway, of the third; Spicer W. Orndall, of the fourth; Truman Leonard, President of the fifth; John D. T. McAllister, Captain of the guard, and clerk of the company. The wards were then numbered, guard posted, and at half-past eight o'clock prayers were attended to by the Presidents of the several wards, and all retired to rest.

Sunday 23. At 6 o'clock, a.m., the horn was blown for the Saints to rise, the decks were then cleaned, and at half-past seven prayers were attended to. About eight o'clock we weighed anchor; wind N.N.E., and the weather fair. The ship was towed down the river by the steam tug

Independence. At half-past nine o'clock, all the company were mustered, to see if there were any stow-aways—found none. While the Saints were waiting for inspection, Elder O. H. Wheelock addressed them. Your letter, appointing Elders Ferguson, Ellsworth, and McArthur, as the Presidency of the company, was read by the clerk. The Saints responded to it with a hearty Amen.

At mid-day, water was served to all the company. About five, p.m., brothers Wheelock and Dunbar left in the tug that had been towing us during the day. Towards evening, a fresh breeze filled our sails, and we glided along nicely. A few were sea-sick.

Monday 24. At two o'clock, a.m., sister Agnes, wife of Samuel Hargrave, was delivered of a son—named Bnoch Tamin. Towards noon many of the Saints were very sick, the wind was S.E., blowing middling fresh, and the ship making 5½ knots an hour. The general routine of cleaning, serving water, &c., was attended to. At fifteen minutes past ten p.m., sister Elizabeth, wife of William Johnstone, was delivered of a son—named Hamilton. At midnight the ship rolled heavily, and was going at the rate of eleven knots.

Tuesday, 25. As usual, the horn sounded—the ship rose. A great many were very sick. The Elders from 23rd, and those whom they selected, were around

like ministering angels, comforting and blessing the Saints. Prayers were called but very few attended. Many of the Saints were greatly blessed through the administration of the ordinances. Towards evening we cleared the channel, and sailed on the broad Atlantic. The next day we spoke the barque *Emily Flynn* of Belfast. The boat was lowered and manned for the purpose of putting off our Channel pilot. When it came alongside the barque, it was found that she was bound for Ham-burgh. The pilot, and the letter that was written for you, by President Ferguson, returned to us again.

Thursday, 27. Nearly all the sick were on deck, chatting, singing, and running about. We had a splendid run for a few days, and expected to be in Boston in four weeks, but it was ordered otherwise by a kind Providence. The captain steered south to escape the ice.

Monday, 31. At night, sister Esther Devereux, aged sixty-nine years, wife of John Devereux, died of consumption. She was a native of Dymock, Gloucestershire, England, late of the Herefordshire Conference. The next day it was so very rough that we could not attend to the burial. Wednesday, April 2, at six, a.m., sister Devereux was committed to the deep, in lat. 41° 32' N, long. 24° 42' W. We generally held meetings on Sundays, Tuesdays, and Fridays. We served provisions on Fridays, when the weather would permit.

Thursday, April 3. The Saints were all well, with the exception of one child, who was troubled with consumption of the bowels. The company were all on deck. Towards evening we had a little dancing, while the band played several lively airs. The Saints by this time began to enjoy their food.

Sunday, 6. The morning was nearly calm, and sea smooth. The horn was blown as usual. Prayers at a quarter-past eight o'clock. At two p.m., according to appointment, the company assembled in a Conference capacity. Elder James Ferguson presided. The hymn commencing, "O Lord, thy people bless" was sung. Prayer by Elder McAllister. "Now let us rejoice in the day of salvation" was then sung. The blessing of the children who were born on board, and several others, was then attended to. The usual Conference business then commenced, by motions being made

to sustain the general authorities of the Church in Zion, and also to sustain President F. D. Richards and his Counsellors, and the authorities of the company as it was then organized. These motions were adopted by a unanimous vote. Elder McArthur was then called upon to address the Conference.

He spoke upon the first principles of the Gospel, and practical "Mormonism," and bore his testimony to the truth of the same. Elder Ferguson bore his testimony to what had been said, and spoke upon the principle of marriage; and advised the Saints, those that had come on board with the intention of getting married, to wait until they got home to Zion. He also made some remarks upon the death of sister Devereux, and her burial at sea, and gave instructions calculated to do good to the company. Elder Ellsworth gave some very good instructions, and bore his testimony to the truth of "Mormonism." A committee of cleanliness, and one to keep order around the galley, were then appointed.

The Conference closed by Elder McAllister singing the "Merry Mormons." Benediction by Elder Spicer W. Orandall. The Captain then presented Enoch Train Hargraves with a sovereign. The day was lovely, and the sperm whales played about us for some time. The weather was warm, and everybody rejoiced exceedingly.

Thursday, 17. Sister Mary, wife of James Sheen, junior, was delivered of a son. All the sisters in their confinement, were attended by sister Hardie of Edinburgh.

Our passage has been a pleasure trip. All have been happy and contented. Those that were not were soon made so. Our steward and cooks have done well. God bless them. In fact we can say God bless all, for they have done nobly.

Monday, 21. Spoke the *Typhoon*, (iron ship) bound for Liverpool. We wanted her captain to take our pilot, and some letters to England, but he would not. The pilot is now with us in Yankee land.

Thursday, 24. Between two and three o'clock, a.m., Jane, daughter of Hugh and Jane Clotworthy, aged two years, died of consumption of the bowels. She was buried at two o'clock, p.m. Last night, at half-past nine o'clock, we cast anchor. The Saints assembled for meeting between decks. Elder Ferguson and

Council addressed them. After the instruction, Hosannah was shouted three times. A heavenly time we had, and one never to be forgotten. The five Presidents were instructed to look after their wards while journeying to the frontiers, and to select two Counsellors each. The Saints were instructed to remain on the ship until all should leave it. If they needed anything from Boston they were counselled to inform their Presidents. All agreed to do so.

By a unanimous vote of the company a resolution was passed, instructing brother Ferguson to tender you their sincere thanks for the provisions and medical stores you so kindly provided for them. We have just passed the Doctor. The inspection—from the time he jumped on deck until he got on his own craft again—occupied about fifteen minutes.

Captain Rich is a man in every sense of the word, and has been very kind to us. At a previous meeting a vote of thanks was tendered to him through President Ferguson. The following is a copy—

Ship *Enoch Train*,  
95 Miles East of Boston, U.S.A.,  
April 28, 1856.

Sir—I have much pleasure in having been selected as the medium through whom to communicate the gratitude of the whole of our company, for the multiplied displays of your kind attention to them, and solicitude for their health and comfort, during their voyage from Liverpool. By a unanimous vote of the company, I am requested to tender you the thanks of their hearts, and their most sincere prayers that God may reward you by administering of the richness of His bounty, health, peace, and enduring happiness to you and yours,

Respectfully,

Your sincere friend,

JAMES FERGUSON,  
President of the Company of  
Latter-day Saints, on board the  
*Enoch Train*.

Captain H. S. Rich,  
Ship *Enoch Train*.

When the above was presented to the Captain, he presented the following letter to President Ferguson, written ten days previously, in order to be ready when he came in sight of Boston lights.

To Mr. James Ferguson, and the Elders on board the ship *Enoch Train*, from Liverpool to Boston.

Gentlemen—Boston lights are now in view, and soon we must part, but may we hope, not for ever. But previous, allow us to tender to you our thanks for the spirit of kindness manifested by you all during the present voyage, tending to the health, and comfort of our passengers under your charge. If such rules and regulations could be followed by all emigrant ships, we should have less, far less of sickness and distress at sea. Cleanliness is part of your religion, and nobly you have carried it out. May your trip across our states be one of pleasure, and when this is passed, and you are encamped upon our western prairies, may your thoughts wander back with pleasure to your ocean voyage.

Gentlemen, farewell, may health, peace, and prosperity go with you, and when your pilgrimage is accomplished on earth, may a bright immortality be yours, in the world which is to come.

Most respectfully,

HENRY S. RICH,  
Master, *Enoch Train*,  
CHAS. B. JONES,  
Surgeon, ditto.

Ship *Enoch Train*,  
Off Boston, 1856.

We have no grumblers, and no murmurers, everybody is contented and happy. Yesterday our pilot was received by three hearty cheers from the company, and "Yankee Doodle" by the band.

Many good things might be said, but I find the report is quite lengthy, therefore I will now close.

Please to accept our kind love, together with that of the company, for yourself and Council, and all under your charge. We remain, Your brethren in the Gospel,

J. FERGUSON,  
E. ELLSWORTH,  
D. D. MCARTHUR,

JOHN D. T. McALLISTER,  
Clerk.

P.S.—Thursday, May 1, eight o'clock, a.m., we arrived at Constitution wharf. We passed inspection without any difficulty. At four, p.m., the next day, we left the ship by omnibus. The American flag waved from the top of the leading bus.



We left Boston by train at five for New York, where we arrived to day, May 8. The company are well, with few exceptions, but a little fatigued. We expect to start to-

morrow or next day for the frontiers. Good-bye, God bless you, we all hope to meet you in health on the plains.

J. F.

## History of Joseph Smith.

(Continued from page 329.)

[January, 1841.]

Friday, 15th. I published the following in the Times and Seasons—

Elders Orson Hyde and John E. Page are informed that the Lord is not well pleased with them, in consequence of delaying their mission, (John E. Page in particular) and they are requested, by the First Presidency, to hasten their journey towards their destination.

Sunday, 17th. Elder B. Young preached twice in the Music Hall, Liverpool.

Monday, 18th. Elders B. Young and W. Richards commenced reading the Book of Mormon, and writing an index to the English edition.

Tuesday, 19th. Elder Amos Fielding has baptized twenty-nine at Newcastle-upon-Tyne, England.

I received the following revelation.

1. Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made, for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them I say unto you, that you are now called, immediately to make a solemn proclamation of my Gospel, and of this Stake which I have planted to be a corner-stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof; to the honourable President elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth, scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same; for it shall be given you, by the Holy Ghost, to know my will concerning those kings and authorities, even what shall befall them in a time to

come. For, behold I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

2. Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressors among hypocrites, where there is gnashing of teeth; if they reject my servants and my testimony which I have revealed unto them. And again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left of them?

3. Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion!

4. And again, verily I say unto you, let my servant Robert B. Thompson help you to write this proclamation; for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things, from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

5. And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.

6. Again, let my servant John C. Bennett, help you in your labour in sending my word to the kings and people of the earth, and stand by you, even you my servant.



Joseph Smith, in the hour of affliction; and his reward shall not fail, if he receive counsel; and for his love he shall be great; for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept, if he continue, and will crown him with blessings and great glory.

7. And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honour to himself, and unto my name, that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

8. And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him; I therefore say unto you, I seal upon his head the office of a bishopric; like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George; for he shall honour me.

9. Let my servant George, and my servant Lyman, and my servant John Sutter, and others, build a house unto my name, such an one as my servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding—a house that strangers may come from afar to lodge therein; therefore, let it be a good house, worthy of all acceptation, that the weary traveller may find health and safety, while he shall contemplate the word of the Lord, and the corner-stone have I appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor, which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

10. And again, verily I say unto you, let all my Saints from afar—and send ye swift messengers, yea, chosen messengers, and say unto them—Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; and with iron, with copper; and with brass, and

with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that He may come and restore again that which was lost unto you, or, which He hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead: for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

11. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church, with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy Priesthood ordained, that you may receive honour and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

12. And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations, and foundation of Zion, and for the glory, honour, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

13. And verily I say unto you, let this

house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining to this house, and the Priesthood thereof; and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labour with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

14. And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord.

15. Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

16. And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren, who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

17. And again, verily I say unto you, I command you again to build a house to my name, even in this place that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life.

18. And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation: for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof; that he may receive, also, the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

19. Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their Quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive under fifty dollars for a share of stock from any one man, in that house; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his

stock into their hands at the time he receives stock; and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house; but if he pay nothing into their hands, he shall not receive any stock in that house. And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands, by their own free will and act; if you will do my will, saith the Lord your God.

20. And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in monies, or in properties, wherein they receive the real value of monies, they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold, for the stock which they appropriate anywhere else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

21. Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can other man, saith the Lord.

22. And there are others also, who wish to know my will concerning them; for they have asked it at my hands. Therefore I say unto you, concerning my servant Vinson Knight, if he will do my will, let him put stock into that house for himself and for his generation after him, from generation to generation, and let him lift up his voice, long and loud, in the midst of the people, to plead the cause of the poor and the needy, and let him not fail, neither let his heart faint, and I will accept of his offerings; for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord. Let his family rejoice, and turn away their hearts from affliction, for I have chosen him, and anointed him, and he shall be honoured in the midst of his house, for I will forgive all his sins, saith the Lord. Amen.

23. Verily I say unto you, let my servant Hyrum put stock into that house, as seemeth him good, for himself and his generation after him, from generation to generation.

24. Let my servant Isaac Galland put stock into that house, for I the Lord loveth

him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house, from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

25. Let my servant William Marks pay stock into that house, as seemeth him good, for himself and his generation, from generation to generation.

26. Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

27. Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation. If he will do my will, let him not take his family unto the eastern lands, even unto Kirtland; nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. And with my servant Almon W. Babbitt there are many things with which I am not well pleased; behold, he aspireth to establish his council instead of the council which I have ordained, even the Presidency of my Church, and he setteth up a golden calf for the worship of my people. Let no man go from this place who has come here essaying to keep my commandments. If they live here, let them live unto me; and if they die, let them die unto me; for they shall rest from all their labours here, and shall continue their works. Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments, and the sickness of the land shall redound to your glory.

28. Let my servant William go and proclaim my everlasting Gospel, with a loud voice, and with great joy, as he shall be moved upon by my Spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my General Conference, saith the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

29. And again, verily I say unto you, let



my servant William be appointed, ordained, and anointed, as a Counsellor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of Priesthood, and Patriarch, which was appointed unto him by his father, by blessing; and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a Prophet and a Seer and a Revelator unto my Church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honour, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honourable remembrance from generation to generation, forever and ever.

30. Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him—he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison; and he shall be led in paths where the poisonous serpent cannot lay hold upon his heel, and he shall mount up in the imagination of his thoughts as upon eagle's wings; and what if I will that he should raise the dead, let him not withhold his voice. Therefore let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to Him that sitteth upon the throne forever and ever, saith the Lord your God.

31. Behold I say unto you, I have a mission in store for my servant William and my servant Hyrum, and for them alone; and let my servant Joseph tarry at home, for he is needed; the remainder I will show unto you hereafter: even so. Amen.

(Continued on page 362.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JUNE 7, 1856.

"MORMONISM" IN EUROPE.—About nineteen years ago a few "Mormon" Elders from America landed on the shores of Britain. Fatigued, poorly clad, penniless, and destitute of earthly friends, they had nothing to recommend them but the important message which they bore, and their humility, and integrity of heart. They had no reward for those who might receive them, but the offer of the simple truths of the Gospel, and the gift of the Holy Ghost through its ordinances. They commenced their labours in Britain, for the reason that there the bands of the oppressor had been broken, and the barriers of priestcraft, and religious intolerance sufficiently weakened, by the growth of liberal principles, to admit the Gospel.

The Lord has declared that the "Gospel must be preached among all nations, and then shall the end come." This declaration, coupled with the fact that He has also decreed that He will turn and overturn until He whose right it is shall rule, sufficiently accounts for the rapid political changes which are startling mankind from the repose of ages. The time of His rule is near at hand, and the nations will be tossed to and fro in the storms of anarchy, and dashed on the rocks of confusion, until they are willing that the Lord shall appoint their rulers, and give them laws through revelation. The work of the Lord must roll on, and those who oppose it will find that this

is a day of special providences, when mighty men fail, and kings suddenly pass on into oblivion.

If the Gospel must be preached, the Elders of Israel are the ones to go forth among the nations to do it. When they are sent to a nation, and its rulers refuse them admittance, it will not be long before those rulers are set aside, and the barriers broken that the honest in heart may go free.

The Latter-day Saints, as a people, have nothing to do with political revolutions. To them they are of interest, mainly, as indications of the progress of the latter-day work, and as a means of opening the way for the spread of truth, and the gathering out of those who receive it. Their home is on the Western Continent; there all their hopes centre, and there they would live in peace with all men if their neighbours would let them alone. They verily know that the Gospel which they believe is that which the Lord has declared shall be preached to all people. The nations of Europe, that have closed their doors against it, need not console themselves with the idea that "Mormonism" will never trouble them again, for they shall have revolution after revolution, wars without, and discords within, perplexity, pestilence, and famine, until their power is broken, their political safeguards trampled under foot, and their people have the opportunity of hearing the Gospel as revealed through Joseph Smith, and of accepting or refusing it, to their salvation or condemnation.

It is solemn mockery to talk of the sacred rights of kings and emperors, whose titles to their thrones are written in the blood of their subjects, who require disciplined legions to keep their people in subjection, and who, not satisfied with that, set themselves up as the keepers of the souls as well as the bodies of their subjects. They have set themselves above God, for He has never taken away the free agency of man, but they in their self-conceited wisdom, set themselves up as judges how men shall be saved. Lucifer, in the councils of heaven, once offered to save the whole world on the same principle—with their free will if he could, but forcibly if he must, but the proposition met with no favour there. From that time he has never ceased his efforts to trammel the free agency of man, and he has generally found the rulers of the earth pliant tools for him to work with, but the time has come when the human mind is to be set free from outward constraint, that men may choose or refuse for themselves, and as that takes place the Gospel will be offered to every nation, kindred, tongue, and people.

Thousands, no doubt, ask what the "Mormons" intend to do in Europe? We answer, just what they are now doing—preach the Gospel in every kingdom and city as soon as there is an opportunity; administer the ordinances of it to all who will receive their testimony, and then urge them to hasten to the place of gathering, where they can become more fully identified as subjects of God's kingdom, and learn His law more perfectly. They intend to gather the best people there are, out of every nation, and those are not the rich and noble of the earth, but the blood of Israel who will become heirs of salvation, who have generous souls and noble hearts, capable of sufficient expansion to receive the truth, drink at the fountain of eternal knowledge, and bask in the rays of light which are emanating from the celestial worlds.

They would like to perform the work their great Master has set them to do, in peace and quiet if the devil would let them, but do it they will. If their work has to be done amid the storms of persecution, and if the testimony which they bear has to be sealed with blood, the sooner will the end of the wicked come, and the reign of righteousness be ushered in. "Truth is mighty and must prevail," and the Lord Himself will work with the nations until they either receive it or are destroyed.

The kingdom of God will be made up of the best material that the world produces; therefore, when it is established it will have the best subjects, the best laws, and the best system of government, based on the principle of the fullest liberty for all men to do right. It will have a most thorough and efficient organization for self-defence, and to execute the mandates of the Almighty, who will direct its affairs by revealing His will to His servants the Prophets, until He shall come to rule in person. The nations of the earth one after another will see the glory, prosperity, and power of this kingdom, and they will seek the counsel of its wise men, and they will be willing to dwell in the shadow of its power, that they may be saved from destruction, through contentions within, and wars without. Then they will receive the law from Zion, and the word of the Lord from Jerusalem.

NEWS FROM UTAH.—May 25, we received Numbers 50 and 51 of the *Deseret News*. These papers are probably the forerunners of the monthly mail, of March 1, which has now been due over a month. We shall expect the letter mail and the missing Numbers of the *Deseret News* by the next steamer.

In the Tabernacle in Great Salt Lake City, on Sunday, February 24, 1856, the names of a large number of Elders appointed on missions were read. The greater portion of them were called to strengthen the missions among the Lamanites.

The following were appointed on foreign missions. To Europe; Elders Orson Pratt and Ezra T. Benson, of the Quorum of the Twelve; Phineas H. Young, Orson Pratt, junior, Miles Romney, James Beck, James Ure, Truman O. Angel, James Taylor, Lorenzo Hatch, Isaac Higbee, William Pace, William Miller, Jesse Hobson, Peter Robinson, Thomas R. King, John A. Ray, Edwin Holden.

To Australia; Andrew Jackson Stewart, Thaddeus Fleming, Joseph A. Kelting, Louis R. Chaffin, Zerubbabel Snow, James Phelps, George Clark.

To the East Indies; Thomas S. Johnson, William M. Wall, Alexander P. Chesley, George Parish, Martin Crandall, Joseph Kelly, William Bird, John Whitbeck.

## History of Joseph Smith.

(Continued from page 360.)

32. And again, verily I say unto you, if my servant Sidney will serve me, and be Counsellor unto my servant Joseph, let him arise and come up, and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighbourhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come: let him assist my servant Joseph; and also let my

servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he hearken to my voice, it shall be well with him: even so. Amen.

33. And again, verily I say unto you, let my servant Ames Davis pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House; this let him do if he will have an



interest, and let him hearken unto the counsel of my servant Joseph, and labour with his own hands that he may obtain the confidence of men; and when he shall prove himself faithful in all things that shall be entrusted unto his care; yea, even a few things, he shall be made ruler over many; let him therefore abase himself that he may be exalted: even so. Amen.

34. And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time; and let him repent of all his folly, and clothe himself with charity, and cease to do evil, and lay aside all his hard speeches, and pay stock also into the hands of the Quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation, and hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him forever and ever: even so. Amen.

35. And again, verily I say unto you, let no man pay stock to the Quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God: for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God: even so. Amen.

36. And again, verily I say unto you, let the Quorum of the Nauvoo House have a just recompense of wages for all their labours which they do in building the Nauvoo House, and let their wages be as shall be agreed among themselves, as pertaining to the price thereof; and let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise their labours shall be accounted unto them for stock in that house: even so. Amen.

37. Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchisedek, which is after the order of my Only Begotten Son.

38. First, I give unto you Hyrum Smith to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall; notwithstanding the hour of temptation that may come upon you.

39. I give unto you, my servant Joseph, to be a Presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and

Prophet. I give unto him for Counsellors, my servant Sidney Rigdon, and my servant William Law, that these may constitute a Quorum, and First Presidency, to receive the oracles for the whole Church.

40. I give unto you, my servant Brigham Young, to be a President over the Twelve Travelling Council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. They are, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith. David Patten I have taken unto myself; behold his Priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling.

41. And again I say unto you, I give unto you a High Council, for the corner stone of Zion, viz., Samuel Bent, H. G. Sherwood, G. W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson. Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead, (and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead) David Fulmer, Alpheus Cutler, William Huntington.

42. And again I give unto you Don C. Smith, to be a President over a Quorum of High Priests: which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants, over different Stakes scattered abroad, and they may travel also if they choose, but rather be ordained for standing Presidents, this is the office of their calling, saith the Lord your God. I give unto him Amasa Lyman, and Noah Packard, for Counsellors, that they may preside over the Quorum of High Priests of my Church, saith the Lord.

43. And again I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which Priesthood is to preside over the Quorum of Elders, which Quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord.

44. And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the Quorum of Seventies, which Quorum is instituted for Travelling Elders to bear record of my name in all the world, wherever the Travelling High Council, my Apostles, shall send them to prepare a way before my face. The difference between this Quorum and

the Quorum of Elders is, that one is to travel continually, and the other is to preside over the Churches from time to time—the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

45. And again I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the Bishopric, a knowledge of said Bishopric is given unto you in the book of Doctrine and Covenants.

46. And again I give unto you Samuel Rolfe and his Counsellors for Priests, and

the President of the Teachers and his Counsellors, and also the President of the Deacons and his Counsellors, and also the President of the Stake and his Counsellors; the above offices I have given unto you, and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my Saints, and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my General Conference, and that ye should prepare rooms for all these offices in my house, when you build it in my name, saith the Lord your God: even so. Amen.

(To be continued.)

## Home Correspondence.

### THE LONDON CONFERENCE.

24, King Edward Street, Islington,  
London, May 7, 1856.

Dear President Richards—It is now some time since I communicated anything to you, directly, by letter from London. The reasons I have to assign for my negligence in this respect, are that through the depot, all business matters with the Liverpool Office are attended to; so that I have no occasion to write on business. I fancy that mere friendly communications, during the bustle of the emigration which you have had of late upon your hands, would prove more troublesome than interesting, yet, let me assure you that in the midst of all the other duties I have to perform, the pleasing one of remembering you to God and my brethren is not forgotten, neither are you forgotten by the Saints and Priesthood of the London Conference. The counsel and instructions that emanate from you, through the medium of the *Star*, from week to week, are carefully studied, and strictly adhered to, as I believe you will shortly learn by our works, which speak louder far than words.

The Priesthood in the Conference are united, and what speaks well in their favour, they are obedient to every word of counsel which they receive from those who are over them in the Lord. They are also diligent in spreading the principles of the Gospel, among the benighted population of this great metropolis.

The recent visit of President Wheelock has, in every respect, proved a blessing to the Conference. Finding it impossible to detain him long enough to visit each Branch, separately, during his stay, and yet, feeling desirous that all should benefit by his visit, we called several Branches together, in the largest halls which the Conference controls, in different parts of London. On each occasion we had crowded meetings, and a good measure of the Holy Ghost rested upon our brother, so that teachings and counsel, exactly suited to the circumstances of the Saints, were given, and that too with force and power, and yet, with that humility and earnestness, that made every word tell, and find its way to the judgment and hearts of all present. We felt that the spirit of the Presidency in our mountain home, and the spirit and mind of Franklin were being made manifest among us; so we rejoiced and gave the glory unto the Lord our God.

At the Pastoral Conference, held in the Linwood Gallery, Leicester square, on Sunday, the 27th of April, President Wheelock was specially blessed, in pouring out words of wisdom and knowledge unto the crowded assembly in that large room.

Pastor Dunbar, although suffering from excessive weakness, and bodily illness, was greatly blessed, and strengthened for the day, and enabled to impart suitable instructions to the Presidents of Conferences, in his Pastorate. The Travelling

Elders, Presidents of Branches, the Priesthood, and Saints generally, felt the influence of his teaching. In fact, it caused even apostates, and disappointed deserters from the West, to feel the powerful effects of the truth, as it flowed from his lips in pure streams, just as we used to hear it at home in the valley.

*The naked truth* is becoming more and more valuable to the Saints in these lands.

Those who muster faith enough to leave, with the prospect before them of pushing or dragging a truck or handcart across the Plains, will be of more real value to the Church, than many of those have been, who were enabled to reach the Valley with comparative comfort. The Saints that now emigrate, are expecting to help to build up, and establish the kingdom of God, instead of finding the work already done, and nothing left for them to do, except to go home and enjoy the fruits flowing from the labours of those who have borne the burden and heat of the day.

The Saints from this Conference, now about to emigrate, manifest a fixed determination to obey counsel, and work out their own salvation. We baptize a few every week, several of the Branch meetings are well attended, even by strangers, and our prospects for doing good are improving.

That God may bless you, brother Franklin, and continue to increase you in every good, is the earnest prayer of your obedient brother in the bonds of the Covenant.

J. D. Ross.

Liverpool, May 23, 1856.

Dear President Richards—I cannot, conscientiously, leave my native country without writing a line or two to express my feelings, in part. They are of such a nature, as to bring to my memory almost everything which has transpired in the Church, under my observation, up to the present time.

It is now eighteen years seven months and nine days since I became a member of the Church of Jesus Christ of Latter-day Saints, and fifteen years three months and sixteen days, since I embarked from this port on the ship *Sheffield*. We arrived at Nauvoo on the 17th of April, 1841; making the entire passage in sixty nine days. On our arrival in Nauvoo, we

were greeted by the Prophet Joseph Smith who made our hearts glad by giving us a hearty welcome. As I do not wish to write a lengthy letter, I will pass over a great many items that are presented before me. In Great Salt Lake City, on the 28th of August, 1852, I was appointed on a mission to England. On the 15th of September, we left that City, and I arrived in Liverpool on the 8th of February, 1853. On our arrival we were welcomed by President S. W. Richards, and treated by him in a most benevolent manner.

I was appointed to succeed Elder John Lyon, in the Presidency of the Glasgow Conference. I laboured with great pleasure in that field of labour, until I left it on the 1st of January, 1855. I will now take the opportunity of thanking my Scotch brethren and sisters for their kindness to me, and for their willingness to obey my counsel, while I laboured among them. On the 1st of January, 1855, I succeeded Elder William Glover, in the Pastoral charge of the Newcastle-on-Tyne, Hull, and Carlisle Conferences. I was succeeded in that field of labour, by Elder Henry Lunt, on the 1st of February, 1856.

During the whole of that year I laboured with great pleasure in that Pastorate, and the Spirit of the Lord was visibly manifest amongst us. During the whole of my labours I have had much satisfaction. Those who have presided over me have ever been kind and lenient, while those who have laboured under my direction have ever been willing to follow my counsels; and to all I cannot but return my thanks, hoping that they may be rewarded with an hundred fold in this world, and in the world to come with life eternal; especially yourself, whose society I have so much enjoyed, and from whom I have received much good counsel.

I cannot conclude, without bearing testimony to the truth of the work in which we are engaged. Joseph Smith, I can testify—being personally acquainted with him three years and seventy-five days, previous to his martyrdom—was a good, upright, and honourable man, and also a Prophet of the Most High God, for I can truly testify that the power of God was with him, and that he saw into futurity by the same mode and power that the Prophets always have. His brother Hyrum was equally good, and, I have no doubt, will rank with Joseph and all the holy martyrs.



Let me conclude, by a short notice of the living. I know Brigham Young, and his counsellors H. C. Kimball, and Jedediah M. Grant, to be good and upright men, also the Quorum of the twelve, and all the constituted authorities in the Church. Righteousness is their motto all the time, and whosoever say to the contrary are liars, and the truth is not in them.

I now leave the country of my nativity, once more, with a glad heart, to gather to

the far distant west, to associate with those whom I love, with the expectation of drinking at the fountain head the water of eternal life. Let me say once for all, "Mormonism" is true, and I hope that I may ever be found walking in its paths.

With much respect, I remain, as ever, your humble servant,

EDWARD MARTIN.

## Foreign Correspondence.

### CAPE OF GOOD HOPE MISSION.

41, Charlotte Street, Glasgow,  
May 13, 1856.

President Richards.

Dear Brother—In accordance with my promise in my last communication, I take my pen to give you some further items about the country, climate, and people of the Cape of Good Hope.

In my last letter, I spoke more particularly of the Western Province of Cape Colony, I will now speak of the Eastern Province, some parts of which I had the privilege of riding over, a few months before I left.

The Eastern Province, as well as the Western, is rocky and mountainous; timber and water are scarce, and there is much barren uncultivable land. Near the sea shore, there are hills and almost mountains of white sand, which, at a distance, look like mountains covered with snow. The inhabitants are far apart. Sometimes I have rode for miles without seeing a house. To find the honest in heart in this part of the world, seems like fulfilling the prophecy of Jeremiah, where he speaks of the fishers and hunters being sent out in the last days—"And they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." I believe this prophecy, of the old Prophet, was literally fulfilled, in me and my brethren.

In my travels in that part of the country, I beheld much of the effects of the last Kaffir war. Houses and forts are in ruins, being the remains of fires lit by the torch of the savage. The inhabitants were

rife with accounts of the cruelties inflicted by the Kaffirs, on those whom they took prisoners; such as flaying them alive; cutting them up inch by inch until they would die; fastening them down to the ground, and there leaving them for the ants to destroy—an insect prevalent in that part of the land—fastening them to a stake or tree, for the purpose of permitting the Kaffir boys to practise throwing the *assegai* at them, a weapon much used by the Kaffirs in war, and in hunting. The inhabitants are continually in excitement through fear that the Kaffirs will come on them again.

The Kaffirs have a plurality of wives. They buy their wives with cattle, which they have in abundance, though of late, the cattle sickness has been among them, as well as among the whites, and carried off thousands and tens of thousands of their cattle. Among themselves, where they are away from the whites, they go almost entirely, and sometimes wholly, in a state of nudity; yet there is more virtue among the sexes, with them, than there is among the whites. Death is the penalty of adultery. They circumcise their male children, between the ages of twelve and sixteen years. Some suppose that they are descended from Ishmael; if so, they must have mixed up with some of the African tribes, for they have some of the negro features about them—colour, nearly black, and woolly heads. The men are large and athletic.

There is another class of blacks, called the Fingoes; they are like the Kaffirs in features. Formerly they were the Kaffirs' slaves, but they revolted from them and united with the whites in the last war.

They now live among the whites as servants. They have some large villages in the Eastern Province. They also practise circumcision, and have a plurality of wives.

Missionaries are labouring among them, as well as among the Kaffirs, and trying to convert them to modern Christianity, but their success is limited, for the Kaffirs do not like the idea of giving up all their wives except one, which they must do to conform to the "holy religion" of the 19th century.

The English bishop at Natal has a little consistency; he proposes that those who receive the Christian religion, and have already a plurality of wives, should be permitted to keep their wives. I think that this proposition of the bishop's is a choker to some of the "pious, good, sanctimonious" missionaries of that land.

There is a class of blacks in the Cape of Good Hope, called the Hottentots, who are said to be the original natives of that part now occupied by the whites. They are altogether a different race from the Kaffirs and Fingoes; not so dark, but more degraded.

They are scattered more or less over the Colony, and have mixed up much with the whites by intermarrying, &c.

In the last Kaffir war the body of them joined the Kaffirs.

Missionaries have been labouring among them, trying to convert them to Chris-

tianity. They have succeeded in introducing among them some of the licentious customs of our refined cities. Some of the missionaries, in their great zeal to exalt them, have married their women. I think that they, and the Kaffirs and Fingoes, have too much of the blood of Cain in them, for the Gospel to have much effect on their dark spirits.

Much wool is grown in the Eastern Province which is taken to Port Elizabeth on waggons, drawn by oxen—generally from 12 to 18 hitched to one waggon. Port Elizabeth is a seaport, lying on Algoa Bay. The wool is taken from there and shipped to England.

Severe hail storms occasionally occur in the Eastern Province. A farmer informed me that one passed over his farm in October 1854. The hail fell eighteen inches deep, in fifteen minutes, in front of his house, the cloud broke just above his house. His wheat was nearly ready to harvest; but not a vestige of it was left. It killed about thirty sheep for him. The hail stones were about two-thirds the size of hen's eggs. The trees in front of his house, were literally barked by them, which I plainly saw.

If time and circumstances would permit, other items of interest might possibly be related, but I will close for the present.

That heaven's choicest blessings may rest upon you, is the prayer of your brother in the Covenant of peace,

J. HAVEN.

## Varities.

THE number of marriages in England fell off from 164,523 in 1853, to 159,349 in 1854, and to 149,736 in 1855. The births were about the same in 1855 as in 1854—the deaths 11,697 less.

THE Austrian Concordat shows its cloven foot in many ways. Hitherto it has been the custom in Austria to inter the Roman Catholics and the Protestants in the same cemetery. But of late the Minister of Public Worship has received information that a number of Roman Catholic clergymen have refused to allow Protestants to occupy a grave in the common burial-place. This line of conduct, which they found on the decrees of the Council of Trent, and on the late Concordat, has caused much agitation in many districts.

THE state of Italy has been formally brought before the Paris Conferences, by the Sardinian Plenipotentiaries. To a reported exclamation of the French Emperor, of "What can one do for Italy?" Count Cavour has answered by a memorial which states the principal grievances of Italy in general, as well as of the individual States. It is urged that the temporal supremacy of the priesthood is an evil which human nature can no longer bear; that even the government of the sword is better than the government of the surplice; that the ecclesiastical ruler of 3,000,000 of Italians is only kept on his throne by foreign troops, and would again be driven forth if his subjects were released for a week from foreign repression.